

"The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of all the people be." Gen. 49: 10.

The word Shiloh means pacific or peaceable, so here was given a still more definite idea of what the coming Deliverer should be. He was to be a peaceable one and Judah was not to be without a ruler until he came. How accurately has this prophecy been fulfilled. The tribe of Judah was not without a ruler until the Messiah came and since then the gathering of the people has truly been to the Peaceable One of the tribe of Judah.

During the residence of the children of Israel in Egypt, they seem to have taken on some of the forms of idolatry, practiced in Egypt, but just before they were delivered, when the oppression became great, they cried unto the Lord, and he heard their cry, and at that time was instituted the Passover. While one object of this ordinance was to commemorate their deliverance from Egyptian bondage, at the same time, it pointed to the time when the Lamb of God should be slain to deliver all from the bondage of sin.

The ceremonial law given this people through Moses was such as would prepare the mind of the people for the coming Savior. It was made plain to them that only through the shedding of blood, could sins be blotted out. Their sacrifices pointed forward to our Lord Jesus Christ. The Jewish sinner brought his sacrifice to the altar and there confessed his sins which were laid upon the animal to be sacrificed and it was then slain. The sinless died to atone for the sins of the sinful, typifying the death of our Savior to atone for our sins.

Another law which pointed forward, was the institution of the order of priesthood. By this, it was shown that it was necessary to approach God through a mediator. The Jewish mind was prepared to look to Jesus as a mediator, an everlasting intercessor between man and God.

The very tabernacle where they worshiped was a type of the Holy One that was to come. The external covering being unattractive symbolized the humility of the coming Savior, and the fine linen, the symbol of purity and costly interior of the whole structure typified his piety, purity and holiness.

The laws gave form and precision to the hope within the Jews. Through them, they are taught what kind of a deliverer to expect, and God was continually revealing more of his divine plan.

During the period of judges, he raised up judge after judge to deliver them up from bondage, all faint types of the great

judge who has to deliver all from the bondage of sin and death. To David the promise of the Messiah was made still more definite. He was given the definite promise that the Deliverer was to be one of his family.

After the Jews had been under the law for over six hundred years, God began to reveal the very life of the coming Redeemer. "To him give all the prophet's witness." Each of the prophets added something to the hope within the people. Through the prophets was announced the place of his birth, his humble position, his office as sin-bearer and high priest, and in fact, nearly everything from the manger to the cross and to the throne. Truly the Old Testament is "the record of the unfolding of the divine plan of redemption from the first germ in Eden to the coming of our Lord."

It is pleasant to think of the Old Testament as a country through which flows the river of God's plan of redemption. If we could climb some high peak in this country and get a view of this whole river, we would be amply repaid for the climbing. We could see, away back in the highlands of Eden, a little spring, the first promise; and as a stream of water flows through the low places and never up hill, so we see the stream that starts from this spring flow across the Old Testament history seeking the low places, God's plan flowing through the humble and lowly of hearts. As this stream flows on, it grows. It is joined by streams from other springs of promise until it becomes a mighty river flowing across the plain of the Old Testament. This plain is divided into several provinces, the books of the Old Testament, but the river flows calmly across the boundaries without a quiver, and, finally, empties into the ocean of love, the New Testament.

Sweet Home, Ind.

FAITH.

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Faith is one of the most essential of the many elements that make up that great compound—Christianity.

Faith is the complement of love. It is like a trellis whereon the little vine climbs to heights it could not reach otherwise. Love is the vital thing, the life principle. Faith supports and helps us to rise. Faith expands as love grows—that love which makes life sweet and death easy. Faith lends a beauty to the common things of this world by showing us as in a vision, the things God has prepared for those who love him.

"What doth it profit, my brethren, though a man say he hath faith, and hath

not works, can faith save him?" It must be admitted that too many Christian people have a wrong idea of what faith can do for us. Judging from their words, many believe that faith is bestowed in answer to prayer, and that when we have once received enough of this invaluable gift, everything is made easy for us—belief, endeavor and sacrifice. It is as though God filled the soul with a force sufficient to control it without trouble to the possessor.

Now in his dealings with the human race God is very careful to respect the souls' rights and duties. He offers us every inducement to choose Christ as our guide, but he never compels. The choice is left with ourselves. Do not imagine then, that your spirit will be flooded with any force which will make you a machine. God gives faith as he gives any other quality of the mind, and it grows in the same way. We should have a poor opinion of the intelligence of one who spent most of his time in his room praying for physical strength. We should say to him, "Get into the fresh air, and exercise in the gymnasium, if you would be strong." And so he who becomes strong spiritually, obtains his power by constant exercise of the measure of faith already granted to him.

A strong man is often temporarily weakened by illness, and so, those who are strongest in faith have their weak moments, when they feel themselves immeasurably distant from God. Even Christ whom we consider almost faith and love personified, had such a relaxation of faith, as shown by his words while on the cross, "My God, my God, why hast thou forsaken me." I am not of the opinion that faith removes all hardships from our pathway, since I doubt that an easy life is best for any of us. But certainly faith enables us to bear patiently much that is hard and wearisome. Do we honestly believe in a merciful Father who makes all things work together for our good? Do we have full confidence that a heavenly mansion is prepared for us, and that an eternity of happiness lies before us? Then why waste time in complaining of the little annoyances and difficulties of this world! "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto the salvation ready to be revealed in the last time.

Whom having not seen, ye love; in whom, though now ye see him not, yet be-